THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. I.] LEXINGTON, KY. AUGUST 18, 1824. [No. VI.

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PRINTED BY

THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Kentucky, in advance, and increasing by TWENTY-FIVE CENTS for every three months delay.

COMMUNICATED.

A HINT BY WHICH WE MAY EXAMINE OUR EXCUSES.—*No. II.*

(*Continued from page* 67.)

"If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?" PROVERBS XXIV. 11, 12.

But you say you are weak—few in number, when compared with those who are perfectly careless to every thing of the kind; and you have but little time, and little talent, and still less wealth, at command: you can therefore do little or nothing.

Now, let us just look at this very common excuse, in some of the many shapes in which it presents itself.

You say you are weak, and few in number.

How stood the matter, as to numbers and strength, in the morning of the day of Pentecost? One hundred and seventy names—and these not the names of the mighty, and the noble, and the wealthy, and the men of influence—that morning constituted the whole strength of the Christian Church: And to these few names were opposed the 700,000,000, organized under the god of this world. How was the matter as to numbers and wealth and influence, when the gospel was first preached, and when churches were first organized, at Philippi, and at Ephesus, and at Athens, and at Corinth, and at Rome? Nay, is it possible that we are never to act in attempting to bring our neighbours, and our friends, and the nations who are in the region of the shadow of death; are we never to act in this great and good cause, till the god of this world shall of his own accord give up his usurped dominion; never to act, till the deceiver and destroyer of human souls shall cease to make havock of our race?

Nay, rather, from the fact of our being weak and helpless in every sense in which these terms are applied by the men of the world, let us be encouraged to arise and put forth our strength as the first disciples put forth theirs. And let us recollect the fact, that our strength is in ourselves and in the Lord of Hosts; not in the men of the world, nor in the maxims and policies of the world. Let us know and feel this, and then we shall know and feel that we are strong indeed. (See Zech. xii. 5.) The feeble among us will then be as David, and the house of David shall be as God, as the angel of the Lord.—Zech. xii. 8.

But who are the men who would either directly or indirectly dissuade the professed disciples of Jesus from engaging heartily in the cause of missions? Who are the men who affect to consider all attempts to send the gospel to the heathen at a distance, and all attempts to instruct the heathen on our

frontiers, or among ourselves, in our own families, as foolish or as lost labor? Look at them individually, and say if they are men who are living under the influence of the religion of Jesus. Whatever other amiable and useful qualities these men may be found to possess, they will be found to be men who, as yet, give very little evidence that they know any thing of the value of the Gospel of God's Son, or of the value of immortal souls.

Nay, more; these men are daily giving very considerable evidence, that, in their opinion, you would sustain no loss though you were this day deprived of your Bibles, and of your Sabbaths, and of your sacraments, and of your preachers, and of your hopes of immortality, as these hopes are founded on the Bible. Nay, that neither you nor your children would suffer loss, though you and they were this day left, so far as religious privileges are concerned, in the very state in which your fathers and their children were two thousand years ago. The fact is; in the opinion of these men, all Christian privileges are nothing else but prejudices, and the sooner you and your children are removed from under the influence of these, the better.

Now, Christian Friends, can you for a moment bear the thought of you and your children being again unchurched; again aliens from the commonwealth of Israel, and strangers to the covenants of promise; without God and without hope in the world? And if you shudder at the very thought of such a state of things, can you allow yourselves to be directed in these important matters by the opinion & the conduct of men who, were their example followed, you and yours would again soon be in heathenism?

But is it true, friends and followers of our Lord Jesus, that you are in yourselves weak and feeble, and can do little or nothing in the cause of missions, unless some of those who are perfectly careless and indifferent about these matters are disposed to help you? It is not so. Nay, if you really needed the help of these, you must first shew them that you are in earnest in the matter, by helping yourselves. Nay, you are not weak in yourselves; nor do you stand in any need of their assistance, till they shall in some good degree feel and act as you ought to feel and act.

You are free men and free women. Freedom of thought, and freedom of speech, and freedom of action too, so far as Messiah's kingdom is concerned, are your birthright and the birthright of your children. Are you ashamed of your visible connection with your risen and exalted head? Is it dishonourable to be known in all your intercourse with your fellow men, as the salt of the earth and the light of the world? Have you not hearts directed to the service of him who loved the souls of men and who washed them in his blood? Have you not mouths which you can open to speak his praise, and to recommend, in a great variety of ways, the great salvation? And is there not a commanding influence—a commanding eloquence, in those words and actions which are the effusion of a warm heart?

Nay, believer in our Lord Jesus, thou art not weak and helpless, though thou mayest be like Lot in Sodom, or like Daniel at the court of Darius, only a solitary individual in the midst of a multitude: thou art not weak and feeble, but art in thyself an host; only put forth thy strength, and worm Jacob shall again thresh the mountains. Thou art engaged in the same cause in which Peter was engaged in the day of Pentecost, and thou hast the same promise to support and direct thee that he had. Thou art in the same situation in which Paul and Aquilla and Priscilla were, while with their hands they were making tents, and with their mouths were talking to their ignorant or careless or hardened neighbours and friends or customers, of the mercy which was promised to the fathers.

FEMALE UNION TRACT SOCIETY OF LEXINGTON.

The Lexington Female Union Tract Society held its annual meeting in McChord's (or 2d Presbyterian) Church on Tuesday the 10th of August, at the lighting of the candle. A large assembly attended to join in the interesting exercises of the evening. The Meeting was opened by prayer from the Rev. Mr. Chapman, of the Episcopal Church. The Society's Report was then read, of which the following is an abstract.—

"This Society was organized in September, 1823; but did not go into active operation until the following November, when the Secretary was directed to forward $40 to the Agent of the American Tract Society for the purchase of Tracts, and also to request the location of a Depository in this place. In January your Board received a letter from the Agent, stating that a box of Tracts had been forwarded for the Society, and that a Depository would be speedily established, of which the Rev. Mr. Ward had been appointed Agent.

"The Tracts received by your Board, were immediately thrown into circulation. 29,625 pages have been delivered to subscribers; 869 pages given to the Sabbath School of the First Presbyterian Church; 700 pages to the Sabbath School of McChord Church; 4,000 pages given to the Managers of the Female Bible Society; 10,000 pages have been sold; and 8,250 pages yet remaining for subscribers, who are requested to call as soon as possible for their Tracts.

"We believe that the Tracts distributed by your Board, have been uniformly received with gratitude and thankfulness: And though we have not had the felicity of seeing even one individual return, with the joyful exclamation, "*This Tract has saved me from ruin;*" yet we will not be discouraged. Other associations in our neighborhood have thus been blessed. We have laboured in faith upon the promise of Him who has said, "In the morning sow thy seed, and in the evening withhold not thy hand;" and we will continue to labour with unabated, nay, with increased zeal; remembering, that God will not always hide his face—and that at this very moment, the seed which we have sown may in silence and obscurity be ripening into fruit, for a glorious and blessed immortality. Unknown, even to ourselves, we may have been the means, through a single Tract, of consoling the afflicted, or alarming the impenitent; of carrying to the abode of poverty, disease, and death, that peace which the world cannot give, and which, blessed be God, the world cannot take away. We may have "dried the orphan's tears, and made the widow's heart to sing for joy;" and we may yet hear the dying testimony, quivering upon the lips of some departing saint, "God bless the Tract Society."

"The Committee of the American Tract Society, state, in their last annual report, that nearly fifty persons have come under their observation, whose hopeful conversion can be traced either directly or indirectly to the reading of six copies of a Tract entitled 'Sixteen Short Sermons.' The Committee further remark, "that of this Tract 24,000 copies have been published by this Society, and great numbers by other societies. Add to the influence of those 6 copies, the influence of all these; and to the influence of all these, add the influence of 3,000,000 other Tracts published by this Society, and 2,000,000 by other Societies in this country; and to the influence of these, add the influence of 50,000,000 published by the London Tract Society, and other millions by other Tract Societies on the continent of Europe—and who can estimate the result!"

"There are therefore more than 5,000,000 of Tracts printed, and now

in actual circulation, in our country;—and yet the wants of perishing multitudes are not satisfied; still the heart of piety is pained with the often repeated and often neglected cry, from the wandering Missionary, as he weeps in almost hopeless agony over the moral desolation and darkness with which he is surrounded, or from the patient and laborious Sabbath School instructor,—"Send us more Tracts." Christians! friends of the Redeemer, when shall these calls be answered!

"In the conclusion of this Report, your Board feel that they are called upon to bear their humble testimony in favour of the blessed effects of that *union* of Christian feeling and Christian effort, which is operating so important and extensive an influence over the religious destinies of our world. We have met as *Christians*, not as *sectaries*. And while mingling our prayers to our common Father, for a blessing upon our united efforts in his cause, all names and distinctions have been forgotten; and we have felt our hearts united by the sacred and indissoluble ties of Christian affection. And we would now unite in tendering to Almighty God our sincere thanks for that peace, harmony, and sisterly affection, which have sweetened our labours, and added strength and effect to all our operations. And now, when about to close our term of service, we will take with us the remembrance of the felicity we have enjoyed while united in the cause of our Master; and this remembrance shall support us in future difficulty—shall cheer us in the hour of sickness and distress, and brighten our anticipations of that Heaven where we shall *all be made one in Christ Jesus our Lord.*"

From the Treasurer's Report, it appears that $124 25 have been received by the Society during the past year, and $116 50 paid for Tracts, &c.; leaving a balance in favour of the Society, of $7 75.

Addresses were then delivered by Mess. Challen and Hudson, licentiates, the former of the Baptist, and the latter of the Presbyterian Church;—of which the following is the substance.—

ADDRESS OF MR. CHALLEN.

Your Society calls not to its aid the pomp and the pageantry that too frequently attend other associations; but its silent, noiseless influence is like the power of gravitation, that draws irresistibly every thing to its common centre. No voice is heard in the streets; but silent and unassuming endeavors to do good are the characteristic features of your Society. The field of your operation is not confined to the wealthy, the noble, the wise, or the great; but in its circumference it encloses the indigent, the ignoble, the humble and the unknown. Your Society has for its object the diffusion of valuable knowledge, of correct principles, and of Bible illustrations, upon terms the most simple and effective that can be conceived. The men of this world, who are wiser in their generation than the children of light, have long since known the value of Tracts. The infidel world has written and printed and diffused her unhallowed songs, her impure jests, her impious raillery, and her unwarrantable attacks against the despised Nazarene and his humble followers. And in times of danger, and in times of exigency, as well as in political contest, the Bulletin and Party Tract have been circulated to the utmost advantage. Each well written pertinent Tract you put into circulation, performs the office of a silent but importunate minister, who makes his appeals directly to the heart. It presumes to teach, to exhort and to reprove, with an authority little known or but seldom exercised, either in conversation or in public preaching. In retirement, we can bear patiently to read of our faults as they are unmasked or personified in living colours; and

when our conscience and God and the Tract all exert their influence, they must—they will prove effectual in accomplishing that for which it is sent.

The present day is an auspicious one for Christianity. Such a decided victory has been obtained over the enemies of the cross, by the influence of truth, that the abettors of infidelity dare not appear, as formerly, in open and manly combat;—they have fled the field, save a few, more desperate than valiant, who in secret ambush throw their envenomed arrows at the soldiers of the cross, but which fall harmless at their feet. It is indeed encouraging now to labour: the fruit of our toil is seen to increase and ripen under our observance. Those insuperable difficulties that once existed, are now done away. Our Fathers in the Gospel have done a good work. They entered the moral wilderness with axe in hand, and cut their way through the unexplored wood. Their numbers were few, and their field was wide; their undertaking was perilous, and they laboured often against hope; but as they progressed, our Heavenly Father sent them fresh supplies—more labourers, and cheered them with the prospect of future generations enjoying the fruit of their toil. They were not deceived; their expectations were not vain; their hopes did not perish. They levelled the loftiest trees of the wood; the mountain was also made even with the plain; the valleys were exalted; and a wide and expansive field presented itself to *our* view, prepared to receive that grain which under *our* culture has grown up white for harvest. Shortly the angels will come as reapers: they will put in their sickles, and they will gather the golden treasure into the garner of God.

The Tract System is at once cheap and diffusive. An inconsiderable sum will purchase thousands; and both the virtuous and the vile may be engaged in their circulation. The little child that has just began to lisp the name of father, may present his Tract to the passing stranger; the traveller may distribute thousands as he journeys on; the manufacturer and the merchant may present to their thousand customers as many Tracts; and both sexes, in their intercourse with mankind, may be employed efficiently in this universal work of doing good.

There is something in the nature of a Tract, that is engaging. Its title—subject—brevity—all conspire to arrest the attention. Its direct and powerful appeals to the heart, rivet conviction upon the profligate, the intemperate, and the openly profane. The principles they inculcate are not *abstract* and *vague;* but exhortations, reproofs, entreaties, and prayers. Embodied and made palpable, they personify the various species of vice as they are acted out in society; and by exposing their deformity, they work out their own extermination. They say to the vile and the abandoned of every class and color, "Thou art the man." They speak terror to the guilty conscience. They call upon the listless to "hear!" They arouse the lethargic; they quicken the lukewarm; they animate the pious, encourage the weak, and console the despondent. They have often cheered the drooping spirit of the indigent in solitary retirement;—they have entered the dungeon, and by the light of God's Spirit they have illumined the soul of the condemned criminal, more dark than the miserable cell he inhabits. You, my female friends, who have been accustomed to enter the habitations of distress as the angels of pity—you well know the salutary influence your Tracts have had upon those who have received and read them. Have you not seen a beam of hope break from the countenance of the dying, as the dark cloud gilded on its border by the radiant sun? Have you not, by the eye of faith, seen it wing its flight to Heaven? And have you not heard the *new born* soul proclaim before the bright

throng of the heavenly host, that a little Tract, given by an affectionate female, proved the wisdom of God to its salvation? This then is enough to stimulate you to greater exertion. Remember you are not alone: the wise and the good and the pious of every country are engaged in the same work; they are sending forth their millions of Tracts; their prayers, with yours, accompany them. Only exercise the influence Heaven has given you; and the cattle upon a thousand hills, and the silver and the gold now in the hands of men as stewards under God, will be made over to you to employ in this good work.

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MR. HUDSON'S ADDRESS.

In this day of interesting exertions and great events, I cannot but regard the distribution of Religious Tracts as among some of the most important means in operation for bringing about that great moral revolution in our world, for which the prayers of Israel have ascended, and to which the eye of her faith has been directed, with the deepest interest, in every age. The advantages of a Religious Tract, which most happily adapt it to the important business on which it is sent, are many: One in particular, is, that it presents a brief and interesting condensation of the whole gospel plan. Its brevity will induce *many* to read it, who might *otherwise* neglect it, or throw it aside. A leisure moment occupied by this little messenger of mercy, may unfold to the ignorant and the guilty, the great plan of redemption. Nothing is better calculated to pioneer the way for the Bible. It awakens interest and secures attention for that blessed work. Like a ray of light breaking from the sun, and discovering to the eye the beauty and glory of that luminary; so this, falling amidst that gloom which enshrouds the wandering, wayward heart of man, opens to his view the glory of that moral sun which is to man the source of his light and his life and his joy. It awakens and leads the mind to God.

In contemplating this and other means now operating for the diffusion of religious light and knowledge, and for the conquest of the nations of the earth to the sceptre of him whose right it is to reign, how interesting is it to view the simplicity and apparent insignificancy of those causes which are now working for the accomplishment of an effect so vast and wonderful! As it is in the natural, so also is it in the moral world: The operation of simple or very inconsiderable causes, produces all those astonishing results which at every step excite our wonder, our awe, and admiration. When we behold some mighty river rolling its majestic current along, and bearing health, fertility and riches through some vast tract of country, we are surprised when we come to ascertain that it is but the result of the union of the most insignificant rills—rills, that, springing up in the bosom of the lonely wilderness, have found their wandering way silently and unobserved, overcoming the little difficulties and obstructions which they met with, till at length, uniting with each other, and mingling their waters, they have swollen to that majestic tide which sweeps resistless before us. So is it with those plans of God by which it is his intention to revolutionize the world, and to pour over it the blessings of salvation. It is by the concentration of numberless small and inconsiderable means, that this glorious state of things shall finally be brought about.

The efforts of a Religious Tract Society,—when it is considered that they are made for the accomplishment of the greatest revolution which the sun in his course will ever witness; the ruin of Satan's empire and the establishment thereon of the glory of Messiah's kingdom,—may appear, to one who sees not with the Christian's eye,

by far too inconsiderable to give any reasonable hope of success. Yet when we have Omnipotence on our side, pledged for our assistance; when we know that it is by such inconsiderable means He brings to pass the fulfilment of his mightiest plans, why should we doubt—why not go on in the good work with double confidence and pleasure? This little insignificant seed may yet rise into a majestic tree,—or spread, a boundless forest! The ocean is composed of drops; the world, of indivisible atoms. The mightiest machines, with all their wondrous operations, are sometimes set in motion by the smallest and most delicate wires; and the Society I now address, may be one of those important springs which shall give impulse to that mighty machinery of God, in working out the salvation of a world!

There is something in the plans of God, which seems to distinguish them from all the efforts of human ingenuity and human policy; something that seems to say to man, "I am not of your forming." The inconsiderable means which he uses—the inauspicious circumstances under which he carries on their motions—and the *grandeur of their effects*, become a living and irresistible evidence that none but infinite power has produced, from causes so humble—so inadequate, effects so grand. And thus—while empire after empire is rising, and sinking again; while all the efforts and all the proudest monuments of human vanity and human folly are sinking into the dark flood of a forgotten eternity—that kingdom which is destined at length to subdue all things to itself, is rising, with noiseless grandeur and accumulating power, to universal empire. The mysterious machinery of that Providence whose design is the restoration of a ruined world, is gathering together, and fastening into each other its attenuated wires and invisible links; the sphere of its operations is widening, and the exertion of its power becoming more terrible to the enemies of our God. How happy, my dear sisters, is your lot in being permitted to contribute something to the perfection of this glorious work! To lessen the amount of human misery; to send the living oracles of God to irradiate the deep night of moral darkness which spreads around us; to pour heavenly hope and joy into the poor sinner's heart; to soothe the broken and afflicted spirit with divine consolations; to send to the distant and solitary cottage the blessings of Messiah's peace, is your honored work. And what will be the crowns of a million of Cæsars, compared with that reward which awaits each member of this Society who has engaged in such a work from proper motives! Happy,—happy those, who shall contribute but one living stone to that great edifice which is destined to be the wonder and the glory of eternity!

The Rev. Dr. Fishback, of the Baptist Church, then related several interesting results from the distribution of Religious Tracts in general, and by this Society in particular; after which the services of the evening were closed by prayer from the Rev. Mr. Light, of the Methodist Episcopal Church.

For the Western Luminary.

REFLECTIONS ON THE FIRST ANNUAL MEETING OF THE LEXINGTON UNION FEMALE TRACT SOCIETY. *By an Observer.*

I hail the existence of this Society, as one of the evidences that the Redeemer will not give up his interest in Lexington and its vicinity. This Society is, in the eye of the world, a little thing; but it will be found to be a great thing when "empires and worlds will want wealth to buy."

Not a year ago a plan was formed to erect in Lexington a New Theatre, upon a commanding scale;—and I recollect how I felt, and was discouraged

almost to death, when one evening it was with difficulty I could get *fifty cents* from this and the other professed friend of the Redeemer, for a charitable purpose; but was informed of this and the other man of the world who had subscribed most cheerfully his *Fifty Dollars* to build a new Theatre.

But mark the result. The great plan about the Theatre is gone to the winds. The foundation which was dug, is filled up; and what of the foundation was laid, is *erased*. But our little Tract Societies, and Missionary Societies, and Education Societies, exist; and the blessing of Heaven rests upon them: And the good which is produced by them, is like the good which is produced by the rain and the dew of Heaven, and will be equally lasting.

The active members of a Tract Society condescend to become *beggars*, in order to do good; and they are treated as beggars by many to whom they make application. Our Lord himself was thus treated. When he went about doing good, he was despised and rejected and insulted by the very men to whom he was doing good. Ye know, brethren, the grace of our Lord Jesus; that though he was rich, yet for our sakes he became *poor*, that we through his poverty might become rich.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, AUGUST 18, 1824.

Our readers will find in the previous columns, some very interesting matter, connected with the annual meeting of the Female Union Tract Society of Lexington.

The Report, from which we give some extracts, and the speeches of Messrs. Challen and Hudson, do credit to their authors. It is delightful to see the gospel of the Son of God levying its contributions on the powers of declamation; on the labours of both sexes; on the united strength of every class of society, and of every denomination of professed Christians.

There is a sacred festivity of feeling in such an assemblage and such services, which has more than the joys, without the corruptions, of this world's *carnivals*.

When Christians thus solemnize the returning days which mark the progress of their labours, and commemorate the goodness and glory of God—there is in the act, a dignity and a solid excellence, to which the wild carnal joys and gross festivity of most of our national anniversaries, are sadly strangers.

Such celebrations are registered with approval in the skies.

We close in this day's paper, the series of pieces on the Lax Administration of Justice. The importance of the subject—and especially in reference to the present crisis of things in our State—together with its fulness, rendered a more condensed discussion improper.

We give also a last extract from "Essays, moral and descriptive." The reader of piety and taste will, we are sure, regret that it is the *last*.

For the Western Luminary.

OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

No. 5.

"Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as

the mother of their peace and joy."—*Hooker's Ecc. Pol.*

Having, in the last number, removed (while we combatted the notions of some, on the subject of capital punishments,) an imposing objection to that strict enforcement of penal laws for which we contend; we now hasten to bring our argument to a close. There would, indeed, be much room for additional remark: And we might go on to apply our general views, by considering the present general and sad neglect of God's Sabbath, notwithstanding the provisions which the *Law* has made; and the state of our highways, kept bad in spite of legislative enactments; and a variety of other subjects on which our laws are *not* enforced, though the public safety and weal bleeds in consequence. But these disquisitions would be mere applications of the principles discussed; and we rather go on to the conclusion of our theme, whilst we offer some *reasons* why it especially behoves *us* as a people to have our Laws sternly enforced.

First—We are descendants from that *German Race* (and whose ferocity, or *bravery* if such you must have it, has been handed down to us, but little impaired, by our *British* ancestry;) *from that German Race, amongst whom* a mistaken notion of *honour* had so deeply impressed their naturally ferocious character, as to exclude (in some good measure) the remains of the "milk of human kindness"—those relentings of the heart which it is difficult entirely to destroy. We are descended from these people: And the practice of *duelling* (already noticed briefly) is a fact rising up in proof of our descent; as the *vices and corruptions* of a certain minister of *Great Britain* was clear evidence with *Junius* that he was indeed a sprout of the rotten stock of the Stuart Family. Serious effort would seem to be needful, if we would *prevent* this natural bent of our character.

But.

In the next place—The need of our having the Laws enforced, is rendered the greater, by the *character of our government*—A description of government which requires *public virtue*, beyond any other upon earth. In a despotic government, virtue may be far from prevalent, and yet the public may get on tolerably in their affairs; for the authority of the monarch, addressing itself to the *fears* of men, may restrain them from gross offences. But in such a country as ours on the other hand—where all authority is an emanation from the people, and of a piece with *their character*, whether good or evil—what of good can be done, what of happiness effected, without public morals? We have seen that *duelling* prevails; because the public have not the proper regard for the life and safety of man—the proper detestation for *murder*—the proper reverence for *God's mandates*, added to those of the "*powers that be.*" We have intimated, also, that our *roads* are in bad repair, our *Sabbaths* violated (and this is often done to the actual annoyance of assemblies convened to worship their God), *because the Authority of Laws and of officers is reckoned at nought.* And now we *ask*, whether these things *could be*, if there was a public opinion that would require of those in office either to enforce respect for public regulations, and for the public order and happiness; or else to abandon to *others* those places of authority which *they do but degrade?* This tone of energy must be assumed! If there be such a thing as "the majesty of the people," let it be the *majesty of virtue! The people must be their own friends;* or *else* Vices and Rank Corruption, occupying those places which alone should be in the occupancy of *Virtue* and *Wisdom*, will reduce them to the *worst slavery;* to *slavery* under crimes!

And,

Thirdly—The enaction of Laws, in a country like this, is necessary to the

existence of the Government, or at least to its existence as a blessing. *For what is a good Law*, but the *Seal of the Public* affixed to the dictates of Virtue? or what is a *good Administration of Government*, but that which *uses what bears thus the public seal* for the *public good?* For it is clear enough, (otherwise our discussion has amounted to nothing,) that the affixing of the public seal to any of Virtue's dictates, is a mockery, and worse than a mockery, if this solemn act of authority is not attended by a corresponding energy, enforcing the obedience of men! Look back to the experience of ages! And was it of any avail to the *Athenians*, in the time of *Lysias*, that such legislators as *Solon* had lived, when it was become a *maxim of the people*, when they were in want of money, "*to put rich men to death for the sake of the forfeiture?* Or was it to any purpose *at Rome*, that any law had ever been passed *against murder*, (we have seen this crime was not *capitally* punished,) when *Cicero*, and *the other wise and good men* of his time, would proceed, *without law*, to put to death all whom they chose to *include* in their proceedings against Cataline and his *accomplices?* Or what will it signify to *us*, that the wisdom of ages may be embodied in our book of statutes, when, through the neglect of that recorded wisdom, "Rampant" Crime, with his "red dragons" and his "iron car," shall be triumphing over the last remains of virtue in the land?

And, too,

Lastly—There is yet another reason for what we urge, scarcely perhaps less forcible than those which seem more to respect ourselves;—*the obligation we are under to present free government in a light which will recommend it to the adoption of the nations of the earth.* Providence has signally favoured us. He has given us wise men, to frame our Laws and Constitutions. And with these advantages, he has bestowed upon us *corresponding duties*; and among which, perhaps, there can scarcely be one that is more *urgent* than the duty of letting our national *light* "so shine before men," as to induce them (in their national capacities) to glorify our "Father which is in Heaven;" while they adopt, and act on, a system of jurisprudence that is wise and suitable. And how shall we make men and nations to see *our light?* How shall we induce them to arouse themselves to wisdom and energy? Why, only by exhibiting the *practical results* of our wholesome system, in our own *national welfare!* As the Republics of Antiquity *seem* to furnish so many beacons, warning mankind against the shoals of popular government; so *let us* present something different, and which will *invite* the adoption of our institutions. Let us beware of exhibiting the example of a populace regardless of the laws; prone to license; headstrong, turbulent, vindictive; rushing on to increasing outrage and crime, over the recorded wisdom and virtue of ages past, which *should* be venerated, enforced, and carried out into the good conduct and the happiness of men! Let us, on the other hand, exhibit the example of a people, *free* to enact their regulations—*free* to repeal them; but *having the principle* to obey those regulations whilst they continue in being!

Such, in some measure, is the aspect of our subject. We have discussed it by no means as we could wish to have done: yet we hope that our attention has not been unprofitably employed.—And now shall we venture to make a suggestion, somewhat more than any thing we have yet said, in conformity with the character of the Professed Politician?

We cannot admire that *power of reprieve*, vested in the Executive Branch of our Governments! We believe that this feature in our Constitutions has a tendency to bring upon us many of the effects of *Unexecuted Law!* What do we see about this power, to guard it from

abuse? Where is the responsibility attending its exercise? It is exerted, for the most part, in favor of *whom*—aye, *in favor of whom*—save *him* whose *powerful connexions* might favor the schemes of pampered ambition, or *him* whom the *sympathies* of the *miscreant* part of a community might naturally favor? Such a power, *almost ever*, must be exercised for evil. And where is even the *shadow* of necessity for it *in a country like this*—A country where it requires for the condemnation of an accused person—*first*, the voice of the Grand Jury—and *then*, that of *twelve yeomen*, selected from the body of the people, and acting under the eye of the *Court*, sitting to prevent the transcending of prescribed justice!.....If, under all these circumstances. men *will* bestow the power of discretionary pardon on any department of administration, *what can they expect?* Why to us it seems that nought is to be expected, but the *abuse*—the shameless abuse of so wanton a gift, if such a result were only permitted of Providence *as a just chastisement of so much folly.*

We close the whole essay, with one word of comment upon the motto repeated in each of our numbers.—*Law* has her seat in "the *Bosom of God.*" She there sits in uncreated majesty! Thence she *speaks:* And "*her voice is the harmony of the world!*" The planets, and comets, and suns—without number, without limit of extent—obey her! The "multitude of the Heavenly Host" yield her obedience! Nay *God himself obeys her; for in obeying her, He obeys His Own Nature!* Then shall not *Men*, shall not *Governments*, *obey Law?* Shall not "all in authority" *exact* the obedience to Law, of those whom they govern? If *Parents* exact not this obedience, the guilt of the *disobedient* is *their guilt!* If *Masters* exact not obedience, the servants' guilt, in a good measure, *becomes theirs!* And if *Rulers* fail to enforce obedience to the *Laws of the Land, much of the violations, on the part of subjects or citizens, may be visited on them;* who *might have prevented* those violations—whose faithfulness might have preserved the virtue of the governed!

We occupy, then, fearful conditions; and, looking to God for His help, it behoves us all to act with a view to our responsibility—to act as for eternity!

EXTRACTS FROM BRUEN'S ESSAYS.

(*Continued from page* 55.)

"WATERLOO.

"In travelling from Aix-la-Chapelle to Brussels, each step reminds us that we are passing over the battle-ground of Europe, where the sovereigns of Germany and Spain, as well as of England and France, have met to decide their quarrels by the strong argument of the sword. From the period of the wars of the League to those of Napoleon, has this ill-fated country been the spot where many battles have been fought, and blood profusely spilled in conflicts, in which both victory and defeat, it is to be feared, were murder. For that is nothing better which consigns to untimely death, thousands of men, upon the suggestion of passion, or from the lust of power.

"It is an important point gained, when our moral feelings become so strong as to lead us to reprobate the practice of war in whatever shape it appear; so that even when we stand upon the defensive, we weep over a victory, as over a capital punishment, necessary, but awful.

"Our own age has seen the armies of Europe again drawn out in the Low Countries; and the sound of the shock of hundreds of thousands of men in arms has gone forth to the ends of the earth. It is among the wonders of this century, that the works which have been originated by the most sublime spirit of benevolence, and those which have been excited by the most demoniacal fury, have appeared at the same period;—even as we sometimes hear

the thunder from the heavens, and see the rapid ravages of the lightning in the fairest summer day. At the very time when a general system of instruction has been devised for the people—a general desire evinced to meliorate the condition of the lowest class—a general freedom of opinion propagated, and when ancient abuses and prejudices seem to relax their hold upon men's minds;—at such a time we have beheld nations, wielded as playthings in the hands of a tyrant, and the will of millions bow to his supreme volition.—This enlightened age has seen how difficult it is to get men free from the fatuity of trusting all to one man; since even the defeats in Russia, the refusal of peace at Chatillon, the arrogance upon the Champ de Mai, did not prevent the flower of France from flocking to the standard of Bonaparte, to stand or fall with him at Waterloo.

"We were fortunate in our guide, who was the same who attended Bonaparte during the whole period of this fearful combat. He led us over the field in various directions, and also to the farm-house of La Haye, described the positions of the several corps, and marked out the spots where the action had been the most severe. The slight eminence behind which Wellington was posted, gave him a great advantage in his evolutions; and the guide reports that Marshal Ney declared to Bonaparte, that it was impossible to gain a victory, unless he were drawn from that position.

"But I have, perhaps, reason to be ashamed to confess, that all the details of the action interested me far less than his description of the Emperor's conduct upon the defeat of the Imperial Guard, when he turned and fled from the field. Napoleon with apparent coolness simply uttered the exclamation, "*C'est fini! allons!*" "It is ended! let us go!" The most fearful tragedy that the world ever saw acted had come to its denouement; and he who had been both machinist to plan, and manager to exhibit this spectacle of carnage and woe, looked upon the scene without pity, and left it to provide for his personal safety,—left it without remorse! He had hurried myriads to their last account,—and seemed never to reflect whether that consciousness might not exist in a separate state,—which had left their organized remains.

"Such is man as an individual, when destitute of the sentiment of responsibility to his Creator, and of his relation to an unseen world: driven by the varying currents of passion or interest, and capable of any enormity. What then must a mass of men be who have cast off the fear of God?

"We are here led to recall the striking and profound observation of Madame de Stael concerning the little agency that individual character has in bringing about great revolutions. That crisis in the French Revolution, she says, which demanded a Robespierre, would have made another, if he had never lived who bore that execrable name. Less horrible consequences than the assassinations upon the Place de Grave were not to be expected, when rulers and people had divested themselves of all sense of religion. Nothing but the sense of religion universally diffused, and unceasingly efficient, saved the revolution in the United States of America from being polluted with all the fearful atrocities incident to civil war.

"How much of meanness is there in all human grandeur! While nations are beholding this one man, and reflecting upon the mighty emotions which swell in his bosom, the hero himself takes refuge in insensibility. Napoleon insensible after the battle of Waterloo!

"The saying attributed to Wellington is great and pathetic:—"That he knew nothing so sad as a battle gained, except a battle lost." Who that regards suffering humanity, will not pray that

our age may not be cursed with such another spectacle.

"It struck my imagination much that the battle of Waterloo should have been fought upon a Sunday. What a different scene for the Scotch Greys and English infantry, from that which at that very hour was exhibited by their relatives; when over England and Scotland each church bell had drawn together its worshippers! While many a mother's heart was sending upward a prayer for her son's preservation, perhaps that son was gasping in agony.

"We know that many thousands rushed into this fight, even of those who had been instructed in our own religious principles, without leisure for one serious thought; and that some officers were killed in their ball-dresses. They made the leap into the gulph which divides two worlds, the present from the immutable state, without one parting prayer or one note of prepara tion!

"As I looked over this field, now green with growing corn, I could mark with my eye spots where the most desperate carnage had been, marked out by the verdure of the wheat. The bodies had been heaped together, and scarcely more than covered it. And so enriched is the soil, that in these spots the grain never ripens; it grows rank and green to the end of the harvest. This touching memorial, which endures when the thousand groans have expired, and when the stain of human blood has faded from the ground, still seems to cry to Heaven that there is awful guilt somewhere, and a terrific reckoning for those who had caused destruction which the earth would not conceal. These hillocks of superabundant vegetation, as the wind rustled through the corn, seemed the most affecting monuments which nature could devise, and gave a melancholy animation to this plain of death.

"When we attempt to measure the mass of suffering which was here inflicted, and to number the individuals that have fallen, considering that each who suffered was our fellow man, we are overwhelmed with the agonizing calculation, and retire from the field which has been the scene of our reflections, with the simple concentrated feeling;—these armies once lived, breathed, and felt like us, and the time is at hand when we shall be like them."

The Rev Professor Stuart of Andover, has published Two Discourses on the Atonement.

Republicans are among the most vehement encomiasts of Napoleon, and professed Christians and moralists of Lord Byron! *Nat. Gaz.*

Charleston papers to the 17th July, mention that one of the College buildings in Columbia, S. C. was partly destroyed by fire on the 14th. *Ib.*

A meeting of "many of the most respectable people of colour" of the city of Richmond, Virginia, took place on the 5th inst. (July,) in relation to emigration to Hayti. A resolution was passed which states that the meeting received with much satisfaction "the humane and very liberal invitation of the President of Hayti."

A public meeting has been held in Baltimore on the same subject, at which it was resolved that it was "expedient to form an association for the purpose of aiding and promoting the emigration of the free people of colour as contemplated by the constituted authorities of Hayti." The association is denominated "The Baltimore Emigration Society." The fifteen gentlemen chosen as managers are among the most respectable of Baltimore. *Ib.*

A criminal has been executed in France, who murdered four wives in succession. *Ib.*

From Rio Janeiro.—By the arrival of the Eliza Reily at Norfolk, the editors of the Beacon have received Brazil papers to the 16th June. Among these papers is a proclamation of the Emperor *Don Pedro*, to the Brazilians, dated 10th June, announcing the receipt of information that a powerful armament was about to sail from Portugal to reduce them under the dominion of that kingdom. He exhorts the Brazilians to the most determined resistance against the invaders of their liberties; tells them that they must adopt as their motto, "*independence or death.*" That as their Emperor and protector, he will shed the last drop of his blood in defence of their rights and for the security of their happiness; that should the enemy prove too formidable for them in the onset, they must abandon their towns, and retiring to the interior, entrench themselves strongly, until they can array a competent force to expel them from the territory; that their fleet will come to their assistance whenever it can co-operate with them successfully, in annoying that of the enemy, and that swarms of privateers will sweep the commerce of Portugal from the ocean, &c. &c. The above is but a general outline of the proclamation of the Emperor. *Nat. Gaz.*

Latest from Algiers.—Captain Rich, arrived at Boston from Smyrna, was at Malta May 29. On the 26th a British frigate arrived from off Algiers, the commander of which stated that the place was to be bombarded 5 days after he sailed, if there was no adjustment.—*Ib.*

NEW YORK, JULY 23.

From Russia.—Lucius Bull, esquire, bearer of despatches from St. Petersburgh, came passenger in the ship Ganges. It is said that a treaty has been concluded between the two governments.

A passenger in the Enterprize, 22 days from Falmouth, Jamaica, states that the insurrection of the Negroes in that neighbourhood had been entirely quelled. Some of the ringleaders had been taken, and others had put an end to their lives.

On the 21st May the King of Prussia issued an edict, prohibiting his subjects to study in the universities of Basle and Tubingen, seeing that in both places there are pernicious secret associations. *Nat. Gaz.*

DEAF AND DUMB ASYLUM.

The following specimen of original composition was written by a Pupil in the American Asylum at Hartford. The thoughts, language, orthography and punctuation, are entirely his own.

THE SETTING SUN.

BY A YOUNG MAN 16 1-2 YEARS OLD.

The sun rises in the east in a magnificent appearance, clothed in red. It advances gradually to the centre of the sky, where having reached the point, it displays its exceeding glory; and darts its hottest rays. Thence it proceeds down the sky. Just as setting in the west, the sun wears a red and very beautiful attire, and sheds gentle light, and persons can look on it without being dazzled, and are charmed with its beautiful appearance. When the sun has disappeared in the west, the clouds, floating in that quarter, are fringed with beautiful gold. To see the sun setting in such a magnificent manner, is a very delightful sight, and I am persuaded, it is one of the greatest beauties of nature. The career of the sun is analagous to the life of an illustrious person. In the morning of life, some child appears with a bright genius. He grows gradually, while his mind increases in splendor, till the middle of life, when his talents possess superior lustre, and glorious achievements are carrying on by him, and astonish the world. In the decline of his life, his vigour both of mind and body

is decreasing. Before he sinks into the grave, his face shines with cheerfulness, peace, and the hope of entering into Heaven Just as he is dying, in him shines an ecstacy peculiarly bright, when he is expecting to enter that blissful region. This has been with many good and great persons.

A CHILD'S IDEA OF THOUGHT.

It is as easy to furnish the minds of children with useful facts, and practical truths, as to lead them into fairy lands, and minister only to their selfishness and pride. A child may be usefully conversant with some of the most exalted subjects. Let those who have never made the experiment, test the capacity even of very little children, for moral and religious improvement; and they will probably be astonished at the extent and sublimity of their views. "If," said a child seven years old, to his twin brother, "God fills heaven, as our master has told us to-day, there is no place left for you and me. We cannot go to heaven if we are good." "Do you not *think*," was the reply of his little brother, "that you see that man walking yonder?" "Yes," "Does your *think* stop him?" "No." "Well, God is like your *think*, he won't stop any body, if he does fill heaven." [*New-York Christian Herald.*]

SCHOOLS IN RHODE ISLAND.

The late Convention which met in Rhode Island for the formation of a Constitution, have provided in that instrument for the establishment and support of free schools in every town in that State. A fund is to be created from the taxes on licenses, which is to accumulate until sufficient to support these schools at least three months in each year.

The Treasurer of the American Bible Society acknowledges the receipt of $3739 93 in the month of June.—The issues from the Depository during the same month were, Bibles, 3384; Testaments, 2389: Total, 5773.

The Treasurer of the American Society for meliorating the condition of the Jews, acknowledges the receipt of $2,211 85 in the months of May and June.

LIFE AND DEATH.

O FEAR not thou to die!
Far rather fear to live, for Life
Has thousand snares thy feet to try
By peril, pain, and strife.
Brief is the work of Death;
But Life! the spirit shrinks to see
How full, ere Heaven recalls the breath,
The cup of wo may be.

O fear not thou to die!
No more to suffer or to sin:
No snares without thy faith to try,
No traitor-heart within:
But fear, oh! rather fear
The gay, the light, the changeful scene,
The flattering smiles that greet thee here,
From Heaven thy heart that wean.

Fear lest, in evil hour,
Thy pure and holy hope, o'ercome
By clouds that in the horizon lower,
Thy spirit feel that gloom
Which over earth and heaven
The covering throws of fell despair;
And deems itself the unforgiven
Predestined child of care,

O fear not thou to die!
To die, and be that blessed one,
Who in the bright and beauteous sky
May feel his conflict done,—
Who feels that never more
The tear of grief, of shame shall come
For thousand wanderings from the Power
Who loved, and call'd him home!

THE GRAVE.—FROM THE GERMAN.

How deep and quiet is the tomb—
Its brink how dark and dread!
Veiling in an impervious gloom
The country of the dead.

The nightingale's sweet melody
Is never warbled there,
And friendship's votive roses lie
Wither'd upon the bier.

There widow'd brides forsaken wring
Their hands in wild despair,
Vain in its depths their moan they fling,
With the young orphan's prayer.

Yet where for happiness beside
Shall wretched mortals fly,
When that dark gate alone may hide
Their hoped tranquillity!

Their hearts are driven storm-tost by woes,
That ne'er knew rest before,—
Where else shall they obtain repose,
But where they beat no more?

THE WESTERN LUMINARY.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Bell, Doct. J. Todd, Rev. Geo. Boon, Dr. Jno. R. Witherspoon, Rev. Robt. Marshall, N. Ferguson, John Shaw.
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